

Linguistic Evidence on the Macedonian Question

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<<Τά Ἅγια τῶν Ἁγίων τοῦ Γένους [ἡμῶν]
εἶναι ἡ πατριος γλῶσσα καὶ παιδεία.>>

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Abstract

The objective of this paper is to provide some information, a few linguistic evidences, and a scientifically true analysis on the Hellenic (Greek) history and to examine what the above information means to us and to the civilized world as a whole. We will offer some thoughts, some unshaken historic events, and some linguistic evidence that may help to answer questions concerning today's conditions in south-eastern Europe, the borders of the old "Christendom" (currently, the controlled European Union). It is imperative that all scholars, politicians, decision makers, students, and intellectual human beings have this information regarding an artificial state (protectorate), Skopje, created recently between Greece and Serbia, because we are responsible for all young people of this planet and we must tell them the plain truth in simple words, away from any expediency, propaganda, and anti-scientific delusion. This new state has unlawfully chosen the Greek name "Macedonia" for its nation and Greece is objecting their aggressiveness and their absurd expansionism. It is historically wrong for them to use Greek names and symbols because they have nothing in common with Greeks; their language is a Bulgarian dialect and their old name was Vardarska.

I. Introduction: A Swift Historical Journey

Archeological evidence suggests that the Hellenic peninsula, the island of Crete, and the Aegean Cycladic Islands had been inhabited as far back as 6000 B.C. During the Bronze Age (3000-2800 B.C.) these inhabitants developed great cities, powerful navies and rich commerce, resulting in two great civilizations, the Cycladic-Minoan (2500-1400 B.C.) that we can see in Thera (Santorini), Knossos, and Phestos, and the Mycenaean (1600-1100 B.C.) found in Peloponnesos. The Iliad, the Homeric epic, written in approximately the 9th century B.C. illustrates this point through the story of the famed Trojan expedition of the Mycenaean and many other famous Greek city-states led by the glorious king Agamemnon. Therefore, Greeks are in Asia Minor since 11th century B.C.¹

The Dorian migration to the Greek mainland about 1100 to 900 B.C., marked the beginning of the Geometric Period (900-700 B.C.), which is the first period of recorded history. During the Geometric Period the various tribes developed a common alphabet (that Greece uses up to now)² and religious system (the twelve Olympian gods),³ and a uniform, though separate (city-state), form of government. Also, cultural unity was further enhanced by the establishment of the Olympic Games in 776 B.C., an athletic event involving all of the Greek city-states in

¹ Unfortunately, in 1920, Greeks faced a dreadful genocide and unlawful expulsion from their ancestral homeland by Kemal pasha (a hospitable of history from Mongolia), after living in this region for 3,000 years.

² This is the Greek language (ἑλλάδα), a unique instrument of communication, used in sciences (mostly, in medicine, computers, etc.), and in arts. See, Kallianiotis (2010j).

³ Of course, Greek philosophers in the 5th century B.C. doubted about these gods and introduced the "Unknown God", for whom they built a temple.

peaceful competition⁴ and social unity. Pan-Hellenic sanctuaries were also constructed.⁵ It should be noted that such unity included the cultural and commercial development in the various colonies established by some of the city-states of the mainland Greece –spreading from the Black Sea and Asia Minor to Italy, Sicily⁶ and expanding to the coastal areas of France, Spain, and North Africa.

The Archaic Period (800-550 B.C.) was a time, in which cultural integration progressed, though tribes continued to divide politically into the two most powerful and rival city-states, Athens and Sparta. Sparta developed a semi-totalitarian society with a rigid military code based on territorial conquest; while Athens, a more loosely ordered and democratic society encouraged cooperation between city-states and cultivation of the intellect and the fine arts. The two rivals united for a time against a common foreign enemy, during the Persian wars, which lasted from the battle of Marathon in 490 B.C. to the battle of Thermopylae (480 B.C.) to the naval battle of Salamis (479 B.C.), and the battle of Plataea (correct Plataeae, Πλαταιαί) in 479 B.C.⁷

The Classical Period (480-323 B.C.) marked the height of Greek cultural development. As the leader of the Delian Confederacy, an alliance among the main Greek city-states, Athens flourished both economically and culturally. The wealth that they accumulated from shipping, trading, and tribute from allies enabled the Athenians to beautify their city with buildings, temples, theaters, and other magnificent monuments. Under their leader Pericles, architects designed and constructed buildings on the Acropolis, in the Agora and the surrounding area. In the cultural sphere, philosophers, poets, historians, orators, and artists produced some of the greatest works of art and literature. The playwrights Aeschylus,⁸ Sophocles, Euripides, and Aristophanes; the architects Ictinus and Callicrates; the sculptors Pheidias, Scopas, and Praxiteles; the historian Herodotus, Thucydides, and Xenophon; the orator Demosthenes; the philosophers Socrates, Plato, and Aristotle all lived during this time. The Golden Age of Athens. This is the unique Greek civilization! Who can dispute or challenge it?

⁴ Completely different of what we see today with illicit antagonism, drugs, exercise of power among nations, millions of dollars involvements, and by taking the modern Olympic Games out from the country of their origin (Olympia in Greece).

⁵ For example, the most common sanctuaries were in Olympia, Delphi, Dodoni (or Dodona), etc. See also, Elizabeth R. Gebhard, *The Evolution of a Pan-Hellenic Sanctuary: From Archaeology towards History at Isthmia* (This article originally appeared in *Greek Sanctuaries, New Approaches* (1993, pp.154-177), and is made available electronically with the permission of the editors.)

⁶ See, <http://www.hellasontheweb.org/2010-04-05-22-32-27/2010-04-06-11-49-23/1008-2011-01-02-12-30-59>

⁷ In 490 B.C., with the victorious battle of Marathon and the battle of Thermopylae (480 B.C.) with the sacrifice of Leonidas (300 Spartans, 700 Thespeans, and 200 Thebeans); Athenians and the other Greek states repelled Persian invasions and Athens assumed leadership of Greek alliance. A year later (479 B.C.), the battle of Salamis was Athenians' greatest naval victory and the same were the battles of Plataea and Mycale.

⁸ Aeschylus was saying regarding Homer that, <<Οί τραγωδίες μου ἦσαν τὰ ἀποφάρια ἀπὸ τὰ μεγάλα δεῖπνα τοῦ Ὀμήρου>>. **Aeschylus** (Greek: Αἰσχύλος, *Aiskhulos*; 524/525 B.C. – 455/456 B.C.) was the first of the three ancient Greek tragedians whose work has survived, the others being Sophocles and Euripides, and is often recognized as the father of tragedy. His name derives from the Greek word *aiskhos* (αἰσχος), meaning "shame". According to Aristotle, he expanded the number of characters in plays to allow for conflict among them; previously, characters interacted only with the chorus. Only, seven of an estimated seventy to ninety plays by Aeschylus have survived into modern times.

The Spartans, jealous of Athenian political hegemony conquered Athens in the fifth century after the 27 year Peloponnesian War (431-404 B.C.). Even though Athens never regained her former military strength, Athenian cultural life continued to prosper. From 450 B.C. to 300 B.C., it was the intellectual period, where Socrates taught about the soul and spoke of the Unknown God hoping that He would reveal Himself. Plato and Aristotle made significant contributions to human thought with their moral philosophy and their foundations on almost every science (except Probability Theory), while others experimented with new forms of artistic expression by putting the standard for the future and beautified Athens.

While Athens and Sparta struggled for military supremacy, a new, more powerful political force began to emerge in Macedonia (the Northern part of Greece). In the four decades before the Hellenistic Period (323-146 B.C.), the Macedonians under King Philip II (359 B.C.) forcefully united most of the Greek city-states after defeating Athens and Thebes in battle at Chaeronea, and built a powerful Hellenic confederacy.⁹ The illustrious Alexander the Great, the son of King Philip, schooled by Aristotle, embarked on a historic expedition in 336 B.C. to conquer the vast empire of the Persians (punish them for their past invasions of Greece). In only eleven years he subdued this mighty foe and extended Hellenic influence far into Africa and Asia, as far as India.¹⁰ Alexander's achievement marked the height of Hellenic military power.

Following Alexander's death (323 B.C.), violent and frequent warfare among rival Greek leagues tore apart the Empire. These conflicts rendered the Greek city-states vulnerable to invasion. Finally, in 146 B.C., after fifty years of war, Roman legions conquered Greece. Although conquered, the Greek culture "subjugated" the Roman culture. During and after the Hellenistic Period, the classical Greek culture and Greek language were dominant throughout the Orient.¹¹ In A.D. 50, the Apostle Paul preached Christianity in Greece, and from the time when he spoke to the Athenians about their "Unknown God", for whom they already had a temple, a common religion, the Hellenic Orthodoxy united them and made them an inseparable group, the Greek-Orthodox people.¹² Also, the use of the Greek language in writing the Gospel and by the Eastern Church and her fathers gave a new dimension to Hellenic culture and created the spiritual Medieval Hellenic (Byzantine) culture.

The Christianization of the Roman Empire in 313 A.D. and the building of Constantinople (325 A.D.) by St. Constantine the Great launched Greece along a different historical and cultural path. The relocation of the capital from Rome to the site of ancient Byzantium contributed to the preeminence of Greek culture as a source of political power, and in the end the impact of Hellenism proved irresistible. For the next eleven centuries, until the fall of Constantinople on Tuesday, May 29, 1453, the Greek language and culture refashioned by

⁹ Because as Hellenes, all these city-states had many similarities, as Kallianiotis (2007, p. 179) refers them.

¹⁰ There are many tribes in Asia today that they claim of being descendants of Greeks, since that time of Alexander, like the Kallas in northern Iran.

¹¹ Even the Gospels were written in Greek language and with this language the New Religion was spread to the entire known world of that time. This was the language of the Greek King Alexander the Great and his descendants. The non-Greek speaking nations were "barbarians" outside the Hellenic culture and *paideia* (παιδεία). This is the historic truth and not what some pseudo-states anxiously try to distort the science of history.

¹² The proportion of Greeks that are Orthodox is 98% of the population. Someone that is not Orthodox could not be considered Greek, too (<<"Ελληνες αεί 'Ορθόδοξοι>>). This is the homogeneity and uniqueness of these people.

Orthodox Christianity, formed the sinews of the Byzantine Empire, the Medieval Hellenic Empire.

During those eleven centuries of the Byzantine Period (324-1453 A.D.), Byzantine and Greek history were virtually inseparable. All Greeks had abandoned paganism and adopted Christianity. This led to a magnificent flowering of Byzantine spiritual culture, hymnography, architecture, literature, art, mostly in the form of monastic frescoes and new religious iconography. The fall of Constantinople to the barbarian Ottomans propelled Greece into her darkest period. Muslim Turks, who came from the Far East Asia and had nothing in common with the Hellenic-Orthodox values, ruled Greece with a cruel and ruthless hand throughout much of the Middle Ages. Even though, Greeks kept an inextinguishable awareness of their glorious past and ethnicity and their true faith through the Orthodox Church, monasteries, and the memories passed on from generation to generation. Turkey continues to be the number one enemy of Greece even today. It is supplying military material and weapons to the Skopjeans.¹³

The Byzantine Empire was the continuation of the Roman Empire.¹⁴ It was its evolution and transformation in the East. The transposition of the center of gravity of the Roman nation from West to East (4th century A.D.), the transfer of the capital to an area predominance of the Greek spirit and language and the intense effect of Orthodoxy combined, and created the starting point of one autonomous historic march of the eastern sphere of the Empire. Byzantium was a new political form, where Hellenism and Orthodoxy created a new (Ἑλληνορθόδοξον) culture.¹⁵

The Byzantine Orthodox hymns¹⁶ emphasize that the people of Byzantium are the “people of the Lord”. The same can be seen in other historic texts and it is clear that the perception of the Empire’s role as a divinely guided entity prevailed throughout the world of Byzantium.¹⁷ The citizens of the Byzantium are understood to be the “chosen” people of God, the genuine Christian people of the “God guarded” Christian-Orthodox nation, compared with the heterodox of the west; of course, no comparison can be made with the allodox or pagans of today. During its whole journey in history, Byzantium had the same strong perception that among the fundamental goals of the nation was the protection of the Christian faith, its propagation, and its perpetuation until the Second Coming. Many Byzantine Emperors were holy men and are saints of the Greek Orthodox Church, like Saint Ioannis Vatatzis, the Marble Emperor with the six fingers (1222-1254).¹⁸ Surrounded most of the time by nations of other religions, the Christian people were obliged to defend their faith, because in this way, they saved

¹³ TV News *MEGA*, December 25, 2010.

¹⁴ See, Vasiliev (1980).

¹⁵ The contribution of the three hierarchs (Sts. Vassilios, Grigorios, and Ioannis) is unique in the connection of the ancient Greek moral paideia with the Christian revealed values.

¹⁶ <<Σῶσον Κύριε τόν λαόν Σου καί εὐλόγησον τήν κληρονομίαν Σου, νίκας τοῖς βασιλεῦσι κατά βαρβάρων δωρούμενος καί τόν Σόν φυλάττον διά τοῦ Σταυροῦ Σου πολίτευμα.>> Hymn chanting on the day of the Exaltation of the Holy Cross.

¹⁷ The same beliefs continue to hold even today in the Greek Orthodox nation and the Greeks of Diaspora, who are more than 100 million people of Greek origin spread around the world. This unique culture is inconceivable by any other sub-culture.

¹⁸ See, “Αγιος Ἰωάννης Βατάτζης, ὁ Μαρμαρωμένος Αὐτοκράτορας, ὁ Ἐξαδάχτυλος Βασιλεὺς τῶν Ἑλλήνων, ὁ Μέγας Ἐλεήμων. http://www.marmaromenosautokratoras.gr/index_en.html

their national identity.¹⁹ They had a strong involvement in religious strifes, an exceptional sensitivity towards heresies and dogmatic opposition; they were true Greek-Orthodox.

Byzantines were defending their religious unity because in it, they viewed the unity of their communities, “in a community where all, laymen and clergymen relied on the Christian faith for their existence, and reach a point where every act was judged from a religious point of view”.²⁰ The faithful awaited the blessing of the church to attain a better life, not only in the other world, but also in this earthly one. Every faithful was giving to the church, without reservation, the right to involve in his every day life. The church blessed his marriage, his house, his animals,²¹ his fields, his crops, his bread, his water, and the schools. The church exercised a leading and deterministic role in every aspect of his existence.²²

Uprising against the Turk conquerors occurred sporadically throughout the Middle Ages, but it was not until the early nineteenth century that the modern Greek nation evolved (confined by her allies only on the European side of the Byzantine Empire), commensurate with the decline of the barbarian Ottoman Empire. On March 25 (the Annunciation of Theotokos), 1821, Greeks resumed their march through history again. A revolutionary army composed of patriots from Peloponnesos, Sterea Ellada, and the Aegean Islands began to battle the Turkish armies. Although both sides scored success, the conflict soon reached a stalemate. At the request of the Sultan, the Egyptians under Ibrahim Pasha invaded Greece, thus allowing for intervention by the three great European powers –France, England, and Russia- on the side of the Greek insurgents.

However, this foreign intervention was also influenced by the intelligentsia in Western European countries.²³ Learned men who were well-read in Ancient Greek history²⁴ and were inspired by the heroism of the fighting Greeks and their suffering from the Turkish atrocities, forced their governments to change their policies to a more sympathetic attitude towards the Greek revolutionists, who want their freedom. So, many came to help not only from Europe, but also from United States, that we call them “Philellines” (friends of Greeks). The final military solution came at the Battle of Navarino, in which British, French, and Russian navies decimated a joint Turkish-Egyptian fleet, breaking the Turkish hold on Greece and Europe. The Sultan,

¹⁹ The problem that Greece is facing today is the dilution of her identity due to millions of Muslims illegal immigrants that Turkey is smuggling into the Greek nation. This is a new Turkish invasion to Greece after the previous one in 1974 in Northern Cyprus. The crimes of these people have made the lives of peaceful Greeks unbearable.

²⁰ See, Tamara Rice, *‘Ο δημόσιος και ιδιωτικός βίος τῶν Βυζαντινῶν*, μετ. Φ. Βῶρος, Παπαζήσης, Ἀθήναι, σ. 94.

²¹ Saint Modestos (commemorated on December 16) is the protector of the animals.

²² These things are exactly what we find in Orthodox Greece today, even though communist and socialist regimes tried very hard, lately, to change this strong union between the state and the church. The church’s role, the hymns, the customs, the hospitality, the food, the social events, and the entire way of life in Byzantium can be found in Greece today, which is the continuation of the Medieval Greek Empire, the Byzantine Empire, and of the Ancient Greece.

²³ The men of letters around the world are always supporting the Greek cause because they know the true historic events and their opinion is objective, compared with other people, who support the powerful ones and the ones that bribe the most.

²⁴ A major disadvantage suffered by the World Community, has always been and remains today, it is the lack of knowledge of Byzantine (Greek Medieval) history, which has been pursued by the heterodox West to lower the values and the glory of this Orthodox Empire. Unfortunately, even science has been mobilized to support the lies and the political expediency of some nations, which based their identity on delusions.

after eight and a half years of revolution, recognized Greece as an independent nation with full diplomatic statuses. Yet only one part of the mainland and a few islands were freed. It took other wars to maintain the free status that Greece enjoys today, but even now many parts are still under occupation.²⁵

In the nineteenth century and the early part of the twentieth, the Greek government tried to extend her sovereignty over all adjacent lands inhabited by Greeks for many centuries (since the 10th century B.C. and earlier, according to historic evidences). Greece was euphoric over the success of her armies in the Balkan Wars of 1912 and 1913 and in World War I. In spite of frustrating oppositions between King Constantine and Prime Minister Venizelos,²⁶ part of Greece had at least been freed and was able to join the “entente” and contribute to the allies’ final victory, thus assuring the country’s good will, which future plans would require. After all these war successes, came and the just ultimate objective of the country, “the Great Idea”.²⁷ Venizelos lobbied hard at the 1918 Paris peace conference, urgently presenting his views for an expanded Greece not to include all the territories that Medieval Greece had in the 15th century, but to include only the large Greek Communities in Asia Minor (today occupied, Western Turkey). Most important was the real need to protect the Greek population in that part of Asia Minor, which was subjected to harsh treatment by the Turks during World War I.

On May 15, 1919, the Greek army landed on Asia Minor. But, the French and the Italians took the opportunity to conclude private agreement with the Kemalists in recognition of their mounting strength. In March 1921, the advance was more in earnest, but so was the defense by the entrenched Turkish Nationalists, who were better prepared and equipped like a regular army. Not willing to go backwards, the Greek government decided to go forward against Kemal and Ankara. The army was increased, reinforced, and reorganized. King Constantine arrived in Smyrna in early June 1921. The Greek army again advanced to Eski Shehir and Afyon Karahisar and this time was successful. The principal objective was Ankara and the Greeks convinced themselves that if they could capture this nationalist capital, they would destroy the Turkish resistance and victory would be theirs. On August 14, 1921, the Greek assault began. In an all-out effort they managed to reach the Sakaraya River and the area near Polatli, about 40 miles from Ankara, before the exhausted Greek armies halted in the first days of September 1921.

The casualties on both sides were enormous, but the Turks remained undestroyed. The enemy now counter attacked, and the Greeks fell back to where they started from, at Eski Shehir. They were at a stalemate and low on military hardware and even in food supplies, and their country was in difficult financial straits. A year later, having gathered strength and aided by a supply of arms from Russia, Kemal Pasha began his final offensive at the end of August 1922. Overwhelmed, the Greeks retreated nearly 120 miles and tried to hold their lines. When that

²⁵ The Greek regions that are under occupation today are: North Epirus (under Albania), North Macedonia (under Skopje), North Thrace and Eastern Rumelia (under Bulgaria), Eastern Thrace, Asia Minor, the Islands of Imvros, Tenedos, and Northern Cyprus (under Turkey). This is the historic truth and cannot change. Greece’s objective must be the liberation of her lands that are still under occupation.

²⁶ Venizelos had recommended Kemal pasha for the Nobel Peace Prize. He also tried to abolish the aspirate (δασεῖα) from the Greek language.

²⁷ “The Great Idea”, a historically just and fair aspiration for the nation that civilize the world, was ever in the hearts and minds of the heroic and faithful revolutionists during the war of independence and the Greeks all over the world today, but their “friends” had different plans. Of course, nations do not exist by chance; they have a mission to accomplish.

failed, the retreat became a rout. The armed forces were evacuated from Chesme, near Smyrna, September 8-14, 1922 and the massive Greek population tried to flee in panic before the avenging Turks. It is estimated that as many as 30,000 civilians lost their lives, and more than a million refugees fled to Greece, as the Greek, Armenian, and European quarters were burned to the ground in a huge fire. These refugees joined half a million or so Greeks who had fled earlier. The large Greek presence in the area had lasted nearly three millennia, but it was now substantially at the end. The “Great Idea” was another one of the victims, at least for one more century.²⁸ Under the terms of the new treaty of Lausanne, signed in June 1923, Turkey kept Eastern Thrace, Constantinople, Bosphorus (today’s European Turkey) and the strategic Greek populated islands of Imvros and Tenedos that had been given to Greece under the Treaty of Sèvres. Greece’s borders with Turkey were (unfairly for Greece) confirmed. Most importantly, the treaty provided for the massive population exchange that became necessary. Unfortunately, the Greek genocide by Turks continued in Constantinople (1955) and in Cyprus (1974).

In 1939, World War II broke out in Europe and by 1940 most countries of Europe had surrendered and Hitler had the Continent of Europe in his grip. On October 28, 1940 Mussolini decided to take over Greece with an easy victory based on his numbers and mechanized forces. He attacked Greece from Albania. The Greeks with their Prime Minister Ioannis Metaxas stood up and said “Ochi” (OXI = No, you shall not pass) and these heroic forefathers of today’s Greeks fought with a will, hurling back the aggressors, who were supported by the Albanians, too.²⁹ The Duce’s divisions were soon pushed back into Albania and for six months were fighting to maintain a hold on the sea-coast, desperately calling for help. When Germany entered the war against Greece with the most powerful army in Europe, the Greeks continued to fight both of these great empires although reason must have told them that their position was hopeless. Beside their British comrades, they continued to resist stubbornly on the Island of Crete.

Finally, Greece fell, but it cost Hitler thousands of his finest youth, and delayed for two months his attack against Russia. German troops ran into the dreadful Russian winter and the Russians imposed such appalling losses that it contributed to the ultimate defeat of Germany.³⁰ The occupation, great famine, resistance and subsequent liberation of Greece followed, and then came the “December Movement”, in which Greek communists fought their brother Greeks. This civil (communist) war (κομμουνιστο-συμμοριτο-πόλεμος) ended in August 29, 1949 with the defeat of communists. England helped Greece first and later, the United States relieved the country with the Marshall plan, and made Greece a member of NATO, which lent Greece to a new era and made her one of the most important allies of the West. But, the west (U.S. and EU) is controlled and under foreign influence and it cannot recognize Greece’s contribution to the entire world.

II. Some Linguistic Evidences

The Ancient Macedonians, speaking a Greek dialect, had remained, for a few centuries, outside the mainstream of Hellenic culture because, unlike their kinsmen, they never ventured southward and thus did not come into early contact with the Creto-insular population. By the 8th

²⁸ Because prophecies are saying that, <<Πάλιν μέ χρόνους μέ καιρούς, πάλιν δικά μας θάναται>>.

²⁹ See, <http://www.hellasontheweb.org/2010-04-05-22-32-27/2010-04-06-11-49-23/867-2010-10-27-19-41-11>

³⁰ Germany has not yet paid the indemnities for the war damages that it inflicted to Greece and her citizens.

Century B.C., however, the Macedonians were drawn even more closely to the rest of the Greek World. Orestis (Ὀρεστιάς), the region known today as Kastoria (Καστοριά), is mentioned as early as the 7th Century as the birthplace of the Macedonian Dynasty of the Argeads (Ἀργειάδων) and Temenids (Τιμενίδων). Argos (Ἄργος) is, of course, the name of a city in Macedonia, which to this day is called Argos Orestikon (Ἄργος Ὀρεστικόν) to distinguish it from its rather better known Peloponnesian namesake. The fact that the same name, Argos (Ἄργος) appears in antiquity in places as far apart as Macedonia and the Peloponnesos is one more piece of evidence showing how much these ancient Greek tribes (South and North) had in common. Actually, it declares the common ethnological and linguistic origin of Macedonian and the other Greek tribes of the south.

The name Macedonia (Μακεδονία) comes from the ancient Greek word (μαῖκος = makos),³¹ which is a Doric form of the word (μῆκος = mikos) meaning length and (Μακεδνός = Makednos) means long/tall.³² The ancient people, who came to Macedonia during the prehistoric era, were noted for their height. They really were (Μακεδνοί = Makedni) tall people.

Even since the “tall ones” the “Μακεδνοί” as they were called in Homeric Greek, settled down in the Balkan Peninsula named after them. Macedonia has rarely been free from controversy. Especially now when the Orthodox Balkans are again the powder-keg that they used to be (other regions compete for this honor, too);³³ a festering debate continues to cloud relations between three neighboring countries, namely Skopje (Vardarska Banovina), Greece, and to a lesser degree Bulgaria.³⁴

It will be afflictive for humanity if the historical record is ignored or forgotten or if the Geographical Discipline is rejected because they prove beyond doubt that the holy land of Macedonia is Greek, just as the southern area of Skopje is Greek, too. It is extraordinary that Greeks have to prove that the great Macedonia philosopher Aristotle³⁵ was Greek and that his

³¹ The word μαῖκος is used even today as μάκρος (=length) in Greek language, which proves that Ancient Macedonians and today's Macedonians are the same people, Greeks (Hellenes) with the same language.

³² This different in height can be seen even today. North Greeks (Macedonians) are taller than South Greeks (Peloponnesians).

³³ The dark powers, as moral perpetrators, try with all their means to divide all states, so they can conquer the Orthodox nations of Eastern Europe and Balkans, from Russia to Hellas. Of course, they are not going to succeed to this infernal plan.

³⁴ Lately, with the creation of an independent Kosovo (actually, an Albanian protectorate of the West) and the other plans of the enemies of Orthodoxy, the Muslim Great Albania, will cause serious problems to this area in the near future. Of course, the moral perpetrators (ἡθικοί ἀτυρογοί) are not these neighbors, but the true enemies of the Orthodox.

³⁵ **Aristotle** (Greek: Ἀριστοτέλης, *Aristotélēs*) (384 B.C. – 322 B.C.) was a Greek philosopher, a student of Plato and teacher of Alexander the Great. His writings cover many subjects, including physics (the Relativity Theory had been developed by Aristotle in the 4th century B.C. and in the 20th century A.D., it was presented with a mathematic formula by Einstein, the student of the Greek mathematician, Constantine Caratheodori, Κωνσταντῖνος Καραθεοδωρής, who knew Aristotle's relativity theory), metaphysics, poetry, theater, music, logic, rhetoric, politics, government, ethics, biology, and zoology. Together with Plato and Socrates (Plato's teacher), Aristotle is one of the most important founding figures in Western philosophy. Aristotle's writings were the first to create a comprehensive system of Western philosophy, encompassing morality and aesthetics, logic and science,

name is made up from the Greek words ἄριστος (best) and τέλος (end), that the Macedonian Alexander the Great is Greek and his name is produced from the Greek words ἀλέξω (repel) and ἄνδρας (man),³⁶ and that the Macedonian King Philip, father of Alexander, is Greek and his name is composed from the Greek words φίλος (friend) and ἵππος (horse), etc.

The capital city of the state of Macedonia was Αἰγαί (Αἰγές) (=Aegai) or Βεργίνα (=Vergina), which means water and coastal land, from where comes the word Αἰγαῖον Πέλαγος (=Aegean Sea).³⁷ The word αἰγιαλός (aegealos) means coast, seashore and αἶγες (aeges) are the waves of the sea. According to Θεόφραστος (Theophrastos), a student of Aristotle, Αἰγαί (Aegai) is derived from the word Αἰγίς (Aegis), which means unceasing storm. Further, the word Ἐδεσσα (=Edessa) comes from the amalgamation of the Pelasgian ΕΛΕΟΣ (= θρόνος, throne) with the Pelasgian ending -ΕΣΣΑ, that is to say, the one who has the (Macedonian) throne (state).³⁸

The name ΑΛΕΞ-ΑΝΔΡΟΣ consists of the words, ἀλέξω³⁹ + ἀνήρ (alexo+anir), which means the man, who repel the enemies or is composed of ἀλέγω⁴⁰ + ἀνήρ (alego+anir), which indicates the man, who brings together people of the same race. The word ΑΛΕΞ ascribes the meaning of assembly of men of the same race, i.e., Greeks. (Α = συγκέντρωσις, gathering; Λ = ὁμοειδεῖς-ὁμόφυλλοι, of the same kind-of the same race; Ε = διαχρονικότητα, overtime; Σ = ἄνθρωποι, persons). Whereas the second word ΑΝΔΡΟΣ explains by whom all these people are concentrated, that means by a man, who has indeed high spirituality, power, vision, energy, and fighting.⁴¹

Needless to say that the greatest civilizer of the world was the Greek Alexander the Great from Macedonia (Ἄλέξανδρος Φιλίππου Μακεδών, 22 July 356 B.C.-13 June 323 B.C.), who was the greatest among Greeks and a precursor of Jesus Christ.⁴² John G. Varnakos⁴³ by

politics and metaphysics. All aspects of Aristotle's philosophy continue to be the object of active academic study today. Though Aristotle wrote many elegant treatises and dialogues (Cicero described his literary style as "a river of gold"), it is thought that the majority of his writings are now lost and only about one-third of the original works have survived. Aristotle was appointed as the head of the royal academy of Macedon. During that time he gave lessons not only to Alexander (Ἄλέξανδρος, 356-323 B.C.), but also to two other future kings: Ptolemy (Πτολεμαῖος, 367-283 B.C.) and Cassander (Κάσσανδρος, 350-297 B.C.). In his *Politics*, Aristotle states that only one thing could justify monarchy, and that was if the virtue of the king and his family were greater than the virtue of the rest of the citizens put together. Tactfully, he included the young prince, Alexander, and his father in that category. Aristotle encouraged Alexander toward eastern conquest, and his attitude towards Persia was unabashedly ethnocentric. In one famous example, he counsels Alexander to be "a leader to the Greeks and a despot to the barbarians, to look after the former as after friends and relatives, and to deal with the latter as with beasts or plants".

³⁶ Ἄλέξανδρος σημαίνει αὐτός πού συγκεντρώνει ἄνδρες πολεμιστές γύρω του. See, Varnakos (1997).

³⁷ The correct spelling is "Aegaeon Sea".

³⁸ See, Varnakos (1997, p. 48).

³⁹ ἀλέξω = ἀπομακρύνω, ἀποκρούω, ὑπερασπίζω, βοηθῶ.

⁴⁰ ἀλέγω = συναριθμῶ, συγκαταλέγω, φροντίζω, μεριμνῶ.

⁴¹ See, Varnakos (1997, pp. 49-50).

⁴² We cannot deceive human beings because we have the economic power, the "intellectual" one or the military. We have the obligation to say only the Truth that Jesus Christ taught us.

using Pythagorean arithmology⁴⁴ proves the existence and the journey of Alexander the Great. Hellas, as the cradle of the world civilization, was able to offer to humanity Alexander, one of the greatest personalities of Ancient Greece. With him, the richness of the ancient Greek language, wisdom, and paideia was transferred to the entire known at the time world and changed the course of humanity. Historians and archaeologists study, for thousands of years, this grandiose march, so to be able to analyze the life and the work of this great Hellen. Alexander himself had said that, <<...Εὐγνωμονῶ τοῖς θεοῖς ὅτι ἐγεννήθην Ἑλλήνην ...>> (=I am grateful to gods that I was borne Greek).

Then, it is not surprising that ancient material and sources have indicated significant evidence that the Macedonian language has always been a Greek language. Examples noted by linguistic scholars include the names of Macedonians, places in Macedonia, months and feasts. The origin of all these words and names is Greek.⁴⁵ The same is true for the phonetic structure, conjugation, and termination of words. Such was the extent of these common grounds that the ancient Macedonians could communicate with Southern Greeks comfortably. In addition, contemporary sources at the time of Alexander the Great refer to only one language in use, Greek! So it was that the names of cities built in Asia and Egypt by Alexander the Great and his heirs were all Greek.

Improbable, comic (actually, tragicomic because they try to create an independent state from nowhere), theatrical, political (propagandistic with the help from the enemies of Hellas) is the performance of the Slavic Skopjeans to present themselves as descendants of the Greatest of Greeks, τοῦ Ἀλεξάνδρου Φιλίππου Μακεδῶν (of Alexander Philip Macedon). In the Greek prehistory and history did not exist forgeries and fictions, as it happens with the contemporary pseudo-historians, who are financed by grants from the dark powers, with the only objective to rewrite (counterfeit) history. For this reason, there was objectivity and truth in ancient times. Arrian⁴⁶ was saying, <<Ἄλλ' αὐτόν γε Ἀλέξανδρον οὐκ αἰσχύνομαι θαυμάζων>>. (=“But him Alexander I am not ashamed to admire”).

The civilizing journey of the Greek Alexander is also registered by his Greeks close coworkers:⁴⁷ (1) Ὁ Καλλισθένης ὁ Ὀλύνθιος (= Kallisthenis the Olynthian), a student and nephew of Aristotle, who followed Alexander as a historian of his court. (2)

⁴³ See, Varnakos (1997).

⁴⁴ See also, <http://www.jstor.org/stable/263292>

⁴⁵ See, Kallianiotis (2010i).

⁴⁶ Λεύκιος Φλάβιος Ἀρριανός (**Lucius Flavius Arrianus 'Xenophon'**, 86 – 160 A.D.), known in English as **Arrian** and **Arrian of Nicomedia**, was a Roman (ethnic Greek) historian, public servant, a military commander and a philosopher of the 2nd-century Roman period. As with other authors of the Second Sophistic, Arrian wrote primarily in Attic [Indica ([http://en.wikipedia.org/wiki/Indica_\(Arrian\)](http://en.wikipedia.org/wiki/Indica_(Arrian))) is in Herodotus' Ionic dialect, his philosophical works in Koine Greek]. Nothing is written in “Macedonian” language because such language did not exist. His works preserve the philosophy of Epictetus, and include the (Ἀλεξάνδρου Ἀνάβασις) *Anabasis of Alexander*, an important account of Alexander the Great; as well as the *Indica*, a description of Nearchus' voyage from India following Alexander's conquest, and other short works. Arrian is generally considered one of the best sources on the campaigns of Alexander, as well as one of the founders of a primarily military-based focus on history.

⁴⁷ See, Varnakos (1997, pp. 23-24).

Ὁ Χάρης ὁ Μυτιληναῖος (= Charis the Mytilenean), who wrote ten (10) books with the title, “Histories about Alexander”, with facts from the private life of the King and on what was going on in his court. (3) Ὁ Ὀνησίκριτος ἀπὸ τὴν Ἀστυπάλαια (= Onesicritus from Astypalaea), who was Alexander’s helmsman of his ship, when Alexander was sailing the Indus River. (4) Ὁ Ἀριστόβουλος ἀπὸ τὴν Κασσάνδρεια (Aristobulus from Cassandrea) was an engineer in Alexander’s army.⁴⁸ (5) Ὁ Πτολεμαῖος ὁ υἱὸς τοῦ Λάγου (Ptolemy I, son of Lagos, 372-282 B.C.) was a Macedonian Greek general (Alexander’s favorite general) and a friend of Alexander from his early childhood. He was with Alexander from his first campaigns until the end. After Alexander’s death, he became the King of Egypt (founder of the Ptolemaic dynasty). And (6) ὁ ἀρχιναύαρχος Νέαρχος (first navarch Nearchus), who led the navy of Alexander from India to Susa (Persia) and wrote the <<Παράπλου τῆς Ἰνδικῆς>> (= *the Coastal Sail of India*). Alexander’s expedition in India is preserved in Arrian’s account, *the Indica*.

In addition, there were some other contemporary of Alexander historians, who gave valuable information to us, as (7) the sophist Ἀναξιμένης ὁ Λαμψακηνός (= Anaximenes of Lampsakos), (8) the orator Ἡγησίας ὁ Μάγνης (= Hegesias of Magnesia) founder of Ἀσιανισμοῦ (= Asianism), (9) the historian Μαρσύας ὁ Πελλαῖος (= Marsyas of Pella) son of Periander (Περιάνδρου) and brother of Ἀντιγόνου τοῦ Μονοφθάλμου (Antigonus Monophthalmus), and many others. All these historians and contributors of Alexander’s campaign prove the Greekness of Alexander the Great. Further, more information are coming from the <<Βασιλικοὶ Ἐφημερίδες>> (= *The Royal Journals*), constituted the official journal of the Court; responsible for their editing were ὁ Εὐμένης ὁ Καρδιανός (= Eumenis the Kardianos) and ὁ Διόδωτος ὁ Ἐρυθραῖος (= Diodotus the Erythraeos). Everyone is Greek, as we see, here. Nowhere and no one can find a Slav from Dardania because they were not Macedonians and not Greeks.

The Hellenic virtues of Alexander can be seen with the λεξαρῖθμους (word-numbers) of his name. The simple collocation of letter-numbers gives for Alexander the number eight (8):

$$\begin{array}{cccccccccc} \text{Α} & \text{Λ} & \text{Ε} & \text{Ξ} & \text{Α} & \text{Ν} & \text{Δ} & \text{Ρ} & \text{Ο} & \text{Σ} \\ 1- & 30 & - 5 & - 60 & - 1 & - 50 & - 4 & -100 & -70 & -200 = 521 = 8 = 2^3 \end{array}$$

Nicomachus (Νικόμαχος)⁴⁹ informs us that the number 8 was named from the Pythagoreans as earthly harmony (ἐπίγειος ἁρμονία). Then, Ἀλέξανδρος = 8 represents an enormous power (δύναμις), which contains and embodies the elements of justice (δικαιοσύνης) and harmony (ἁρμονίας). With this, it is imprinted the ideal way of exercising authority and the unfolding of human (anthropic) societies.⁵⁰

⁴⁸ Ἀριστόβουλος (Aristobulus) was also a Greek historian, who in his youth accompanied Alexander the Great on his campaigns. In his 85th year, when he was living at Cassandrea in Thrace, he wrote a work upon Alexander, in which he recorded his careful observations on geography, ethnography, and natural science. The book is highly praised for its trustworthiness, but only fragments of it have reached us. He and Ptolemy were the chief authorities for Arrian’s *Anabasis*.

⁴⁹ See, <http://en.wikipedia.org/wiki/Nicomachus>

⁵⁰ See, Varnakos (1997, p. 54).

Also, Ἄλεξανδρος Φιλίππου = 9 means Ocean (Ὠκεανός)-Horizon (Ὅριζον). Thus, it is interpreted that the events rotate around his face; all developments are found in his activity and effectiveness. This nine (9) means also, Amity (Ὀμόνοια), Prometheus (Προμηθεύς), Ekaergos (Ἐκάεργος), Hephaestus (Ἥφαιστος), Terpsichore (Τερψιχόρη), Telesphoros-Effective (Τελεσφόρος), Perfect (Τέλεια), and Harmony (Ἄρμονια).⁵¹

Further, Ἄλεξανδρος Μακεδών = 10. This word-number (λεξάνριθμος) has the following interpretation: It is imprinted with a shocking way the march of Alexander into the entire world of his time.⁵² Furthermore, Ἄλεξανδρος Φιλίππου Μακεδών = [521 or 8] + [1180 or 10] + [920 or 2] = 2 or 20. This emergent formation has as follows: The one and exceptional being, whose Alexander's personality represented; who undertook with courageous strength and limitless endurance to construct a new heaven (a system of command and collaboration) for the cosmos of his era, which will continue to exist eternally.⁵³ Skopjeans owe, just as all people, to comprehend that the Hellenic History and Alexander walk hand by hand. Consequently, Aristotle-teacher (and what a teacher!) and Alexander-student (and what a student!) walk similarly hand by hand. But, Pythagoreans and Aristotle (uniform body of knowledge) walk similarly hand by hand.⁵⁴ During the entire time of Alexander's expedition, Aristotle was the president of the Pythagorean Academy in Athens, which was financed by Alexander. After the death of Alexander, Aristotle abandoned the Academy in Athens to go to Chalcis in Euboea, where he stayed until the end of his life.

The Greek eminent general, Perdikkas (Περδίκκας), as a co-warrior of Alexander, was distinguished initially at the expedition against some Thracian tribes and towards Illyria, who were violated repeatedly the borders of Macedonia.⁵⁵ Then, during the north march of Alexander towards the Danube (the ancient Istros, Ἴστρος),⁵⁶ Perdikkas was distinguished in particular, when they were passing the river, and showed bravery and self-sacrifice.⁵⁷ Of course, the Hellenic expedition of Alexander the Great to the depth of the Central Asia, besides the greatest military achievement, it constituted an enormous political and cultural event of eminent importance for Hellenism. Slavs and Paeones did not appear anywhere during the expedition of Alexander. The abolition of the dynasty of Achaemenids (Ἀχαιμενιδῶν)⁵⁸ and the advance of

⁵¹ See, Varnakos (1997, p. 59).

⁵² See, Varnakos (1997, p. 62).

⁵³ See, Varnakos (1997, p. 63).

⁵⁴ <<Ἡ Μυστικιστική καὶ Θεολογική ἀριθμητική τῶν Πυθαγορείων ἀντιπροσωπεύει ἓνα οἰκοδόμημα ἀπεράντου πνευματικοῦ ὕψους, μία φιλοσοφική πραγμάτωση τῆς ὀρφικῆς πίστεως, γιὰ τὴν ἀθανασία τῆς ψυχῆς τοῦ ἀνθρώπινου ἀλλὰ καὶ τοῦ συμπαντικοῦ μικροκόσμου, γιὰ τὴν πραγμάτωση τοῦ “καθ’ εἰκόνα καὶ ὁμοίωση” Ἐκεῖνου.>> See, Varnakos (1997, p. 64).

⁵⁵ See, Varnakos (1997, p. 105).

⁵⁶ See, http://www.pontos.dk/publications/books/bbs4-files/BSS4_04_Avram.pdf and [http://en.wikipedia.org/wiki/Histria_\(Sinoe\)](http://en.wikipedia.org/wiki/Histria_(Sinoe))

⁵⁷ See, Arrian, I. 6. 9-10.

⁵⁸ The **Achaemenid Empire** (550–330 B.C.), also known as the **Persian Empire**, was the successor state of the Median Empire, ruling over significant portions of what would become Greater Iran. The Persian and the Median Empire taken together are also known as the **Medo-Persian Empire**, which encompassed the combined territories of several earlier empires. The Achaemenid Persian Empire was invaded by Alexander the Great, after which it

the Greek army until India resulted to the creation of a universal Hellenic nation with long-lasting consequences.

Alexander the Great was an offspring of Hellas and a nursling of Macedonia. He said that, “To my father I owe my being and to my teacher (Aristotle) the well being”.⁵⁹ From his mother Olympias, the origin of Alexander goes back to the proud *Αἰακίδες* (Aeacides) from Epirus and from his father Philip, his root reached to the renowned race of Ἀργεαδῶν (Argeads);⁶⁰ that is to say, a crossing of blood of two heroes descendants of Zeus, of Achilles and of Hercules, who were representing the beauty, the bravery, and the moderation of the entire Hellenism.⁶¹

Ioannis Varnakos, by using geometric forms and the geodesy of the Hellenic region, bear witness of the Greekness of Alexander and of Macedonia. The geometrical-geodesy units of Hellenic dominion of the Ancient Greece (the unique on the earth) speak by themselves for the splendid star of the Pantheon of the Hellenic History. They are:

- (1) ΠΕΛΛΑ-ΒΕΡΓΙΝΑ (ΑΙΓΑΙ)-ΔΙΟΝ-ΔΕΛΦΟΙ
- (2) ΠΕΛΛΑ-ΒΕΡΓΙΝΑ-ΔΙΟΝ-ΟΛΥΜΠΙΑ
- (3) ΠΕΛΛΑ-ΒΕΡΓΙΝΑ-ΔΙΟΝ-Ν. ΔΗΛΟΣ
- (4) ΠΕΛΛΑ-ΒΕΡΓΙΝΑ-ΔΙΟΝ-ΔΩΔΩΝΗ
- (5) ΒΕΡΓΙΝΑ-ΔΕΛΦΟΙ-ΟΛΥΜΠΙΑ-ΔΗΛΟΣ
- (6) ΒΕΡΓΙΝΑ-ΑΘΗΝΑΙ-ΣΠΑΡΤΗ-ΔΗΛΟΣ
- (7) ΒΕΡΓΙΝΑ-ΔΕΛΦΟΙ-ΟΛΥΜΠΙΑ-ΑΘΗΝΑΙ-ΣΠΑΡΤΗ

These pyradic shapes (Πυραδικά) fortify the uniform of the history of the Hellenic area and point out these regions, where mainly the civilization of Greeks has been built.⁶²

In the palace of Αἰγῶν (Βεργίνας) (Aegai or Vergina) was found on the floor the inscription saying, <<Ἡρακλῆ Πατρῶν>> (= to Hercules Paternal), which means to Hercules

collapsed and disintegrated in 330 B.C. into what later became the Ptolemaic Kingdom and Seleucid Empire, in addition to other minor territories which gained independence at that time.

⁵⁹ <<Εἰς τόν πατέρα μου ὀφείλω τό ζεῖν, εἰς δέ τόν δάσκαλόν μου (Ἄριστοτέλην) τό εὔ ζεῖν ...>>. (Ἄλέξανδρος).

⁶⁰ **Argaed dynasty** (Greek: Ἀργεάδαι) was the ancient Greek ruling house of Macedon from about 700 to 310 B.C. Their tradition, as described in ancient Greek historiography, traced their origins to Argos, in southern Greece (hence the name *Argeads*). Initially the rulers of the homonymous tribe, by the time of Philip II they had expanded their reign further, to include under the rule of Macedon all Upper Macedonian states. The family's most celebrated members were Philip II of Macedon and Alexander the Great, under whose leadership, the kingdom of Macedon gradually gained predominance throughout Greece, defeated the Achaemenid Empire and expanded as far as Egypt and India.

⁶¹ See also, Varnakos (1997, p. 154). The virtues for Hellenes are the same today: strictness (ἀυστηρότης) towards themselves, leniency (ἐπιεικεια) towards the others, and moderation (μέτρον) for everything.

⁶² See, Varnakos (1997, pp. 155-158).

who was the progenitor of the Royal family of the Hellenic Macedonians.⁶³ All the linguistic evidences declare that Macedonia and Macedonians were, are, will be Greeks (Hellenes). The pseudo-historians of our days must learn first, history and if they can, it will be good for them and the world, to learn the Greek language.

During the Turkish occupation, the Greeks' presence was continuous in Macedonia and Greeks also were living in today's Skopjean republic. Events reveal that Greek schools of Macedonia were established and were maintained not from a distant Greek Center, but from within local Greek Communities. In these communities, the donators and the legators constitute one piece of the evidences of the presence of a vital, and conscience Greek population in all cities of Macedonia. The Macedonian Greeks of the diaspora were speaking and writing Greek. Also, in the middle of Slavic populations, in northern Serbia, Bosnia-Herzegovina, Croatia, Bohemia, and Hungary, Macedonians were speaking Greek. They were Greeks.

Until the Second World War, there was no such thing as a "Macedonian" language. The language spoken by the Slav-speaking inhabitants of northern Macedonia (i.e., regions of southern ex-Yugoslavia and south-western Bulgaria) was always considered to be a Bulgarian dialect. In regions bordering Albania, or in the northern border zone of Greece, it took the form of a local idiom replete with Albanian and Greek words, respectively. It was just a spoken idiom with a poor vocabulary and no grammar or syntax. Indeed, the influence of Greek was such that Slavophone inhabitants in pre-war Greek Macedonia could hardly understand natives of Sofia or Skopje.

After the war, however, when the "Socialist Republic of Macedonia" was set up in Yugoslavia, the new regime there, made an all out effort, to raise the local dialect to the rank of a respectable language. Swarms of linguists, philologists, and other such "scholars" converged in Skopje and set out first, to break off any lingering bonds between the language of Yugoslav "Macedonians" and Bulgarians. Their next step was to create a separate written language founded on the dialect spoken in central "Yugoslav Macedonia" as well as on massive borrowing from Serbian, Russian, and other Slav languages. The language, thus, constructed was christened "literary Macedonian" and no sooner was it launched than it was recognized in the Yugoslav constitution as one of the three official languages of the Federation.⁶⁴

Thus, literary "Macedonian", however, has not managed to shake off, convincingly the Bulgarian connection. What it has done, is to become even less comprehensible to the few aging Slavophones still living in the border areas and still able to speak their rather poor local Greco-Slav idiom. The language of Skopje is a Bulgarian dialect and the poor Skopjeans are living to an illusory "democracy" that Albanians soon will start undermine it to create the "Muslim Great

⁶³ See, Andronikos (1984).

⁶⁴ Upon returning to the region, devastated by the wars of 1990s, in Croatia and Bosnia-Herzegovina, eight years later, Dr. Greenberg found the linguistic situation radically different. Within the span of a decade, the Serbo-Croatian unified language had disintegrated into four successor languages (Bosnian, Croatian, Serbian, Montenegrin) on a path to becoming mutually unintelligible. The history of the Balkan region is fraught with linguistic discord, but by any previous standard of linguistic behavior, this event was unprecedented. See, http://www.intersolinc.com/newsletters/newsletter_51.htm

Albania” inside the Christian Europe with the help of Turkey and Saudi Arabia; and unfortunately, with the support of the ignorant West.

III. Epilogue

According to the ancient historians, the usual call (name) of Alexander during his epoch was: <<’Αλέξανδρος Φιλίππου (Alexander of Philip), ’Αλέξανδρος Μακεδών (Alexander Macedon) and as ’Αλέξανδρος Φιλίππου Μακεδών (Alexander Philip Macedon)>>. Alexander the Great was Greek (’Ελλην) as it is seen from his name, his language, and his declaration. His role and the role of Hellenism is historic and humanistic –and as time passes the vast majority of people will realize it- because they were able many times in the past to re-orientate humanity. Hellenism is a global movement of ancient moral philosophy combined with the revealed truth of Christianity, the Holy Orthodoxy.⁶⁵ Its advantage exists in the adoption of the moderation, the spiritual, the eternal, and the truthful, and at the same time in the rejection of the exaggeration, the materialistic, the transitory, and above all the bold lie. How many today understand this unique culture, which is called the Hellenic Orthodox Culture (’Ελληνορθόδοξος Παιδεία)? The race, which possesses this culture, has the unique ability to reach the highest accomplishments and surpass the pathless degeneration of the human civilization left behind in every historic period. The universal ideas of Hellenism constitute an inexhaustible source of alternating everlasting values. The principles of Hellenism that have changed the intellectual trends of humanity throughout history, have been born to this small geographical region, which for three thousand (3,000) years obstinately resists the undermining efforts of the “civilized” world and the hordes of barbarians. One representative of this race is Alexander the Great, the Macedonian Greek commander of the army, who civilized the world and refined and united Hellenism. Theodore Birt said, “Alexander was the beginning and Christ was the end”!..

The pioneer researcher of Macedonian archaeology, Margaritis Dimitsas, in his astonishing work, <<’Η Μακεδονία ἐν Λίθοις Φθεγγόμενοις καὶ Μνημείοις Σωζόμενοις>> (= Macedonia on Stones which Speak and on Saved Monuments), characterized with wisdom the Macedonian monuments as <<φθεγγόμενους λίθους>> namely, “the speaking stones”.⁶⁶ Unfortunately, the future of mankind is uncertain because the global system, today, promote the lie, the deception, the delusion, and the forgery of everything, as it is in the current situation, the falsification of history, of the name, of the symbols, and the persons of the Hellenic history, like the one of Alexander the Great. Greece and Greeks cannot abandon their civilization, their history, and their ancestors, and certainly, the one and unique representative of them, Alexander the Great because Europe and the U.S. have economic and military interests to deceive and to promote a wrong nationalism for Skopjeans, so they do not feel inferior as Slavs, but to sleep and to dream that they are descendants of the Greek demigod, Alexander the Great.

⁶⁵ <<Πᾶς ’Ελλην ’Ορθόδοξος.>>

⁶⁶ See, Dimitsas (1988).

The name “Macedonia” was given by Tito and was used for this Yugoslav democracy only since 1945,⁶⁷ but it was identified for many centuries with Greek civilization and Greek history. Their neighboring Greeks are reasonably disturbed when the name of Macedonia becomes subject to abuse by a region, which ethnologically is not Greek, but Albanian, Vlach, Serb, Gypsy, Turkish, Slavic, and Bulgarian. It is characteristic and suspicious that the two first countries recognized this new government was Bulgaria and Turkey. The stability of the region would be better served by the denial of recognition or by saying to these people and the entire world the historic truth. Finally, if Skopjeans feel that they are Macedonians, let them open their borders and unite with Greece; then, they will become Greeks and at the end they will be Macedonians. Ancient Greek Macedonians can be interpreted better only by those who know the Greek language, the contemporary Greeks and not the Skopjeans and the entrapped west.

As Professor Argyrios Varonides, who is a true Macedonian, has said, “If the Skopje regime really seeks recognition and respect as a democratic state, it needs first to learn how to respect history and not to adopt old faded political arguments of past and collapsed regimes. Do they really want to be Macedonians? Then, they are welcomed with open arms to the Greek culture, which after all has been known, thanks to the Thessalonian brothers Methodios and Kyrillos. Otherwise, they ridicule themselves and become irritating.” Consequently, for someone to become Macedonian, he has, first, to become Greek because the true Macedonians were, are, and will be only Greeks (Οἱ Μακεδόνες ἦσαν, εἰσὶν καὶ ἔσονται “Ἕλληνες τῆς Βορείου Ἑλλάδος).

It is clear when, objectively examined, as it was done here with some linguistic evidence, that the “Macedonian Question” for Greece cannot exist and the “Macedonian Problem” is a non-issue.⁶⁸ The legal status quo of the northern borders of Greece are determined with international treaties, like the Treaty of Bucharest (1913), which ended the second Balkan War, and the Peace Treaties at the end of the two World Wars, of Neuilly (1919) and of Paris (1947). Also, Macedonia is a geographic concept and not an ethnic notion. In fact, only one country can identify herself, for historical reasons, with Macedonia. That country is Greece, which has been inextricably linked with Macedonia for more than 4,000 years. In the texts of the Ancient Greeks there is knowledge, historic truth, and linguistic evidence, which constitute the foundation of all the current sciences. We are grateful to all these Ancient Greeks, the forefathers of today Hellenes, but we must be lenient with the other people and nations, who only were able to copy the Ancient Greeks and because they ignore the Greek language, they did a very bad copy.

Erroneously, Greek politicians have no territorial claims against neighboring states even though a vast area of her is still under occupation. They regard all borders, which have been

⁶⁷ In 1948, Cominform, the first official forum of the international communist movement since the dissolution of the Comintern, put into action a plan to take hostage to communist countries children from Greece during the Greek civil war (communists against patriots). The aim was to re-educate these children as well as blackmail the populace and the Greek government towards reaching a settlement leading to a partition of Greece and the subsequent creation of an internationalist “Macedonian” Republic. This move has favoured by the Yugoslav dictator Josip Broz Tito and had been a Comintern policy aimed at destroying the national states of the Balkans through the creation of internationalist republics.

⁶⁸ Professor Stephen G. Miller of Berkeley University in the U.S. sent a letter to the *Archaeology Magazine*, where he proves that the region where Skopje is today was Paeonia and Skopjeans have no right to call their nation “Macedonia” and themselves “Macedonians”. See, *Christianiki Bibliographia*, Issue 42, Year 38, January-March 2009, pp. 21-23.

consecrated with international treaties and which have been legalized (ratified) with the Final Act of Helsinki as inviolable. Considering Greek Macedonia, the ethnological homogeneity of the area renders her un-attackable from the various claims that have appeared in the past with the pretext of minority demands.⁶⁹ It is natural, for someone to consider the existence of this inexistent problem and in the long-run it can include risks, which are possible to involve, the sensitive area of Balkan, into new tribulations. For this reason, Greece looks positively to every effort, which tends to reduce this formerly intense dispute peacefully and fairly according to historical truth; and hopefully the international community will assist her.

For these reasons, Greece has opposed the recognition of an independent nation on her northern border, which will bear the Hellenic name “Macedonia”. Of course, this does not mean that Greece is against the Skopjeans right to establish their own independent nation and have their own language, history, and traditions. All people have the right to self-determination of their future; of course, this choice is confined within the limits of international law (or legality). Greece, however cannot accept the use of the Macedonian name or Hellenic symbols or history by any nation, which is in all other respects Slavic. The terms “Macedonia-Macedonians” and names of similar relevance belong to Hellas and Hellenes (Greece and Greeks, ‘Ελλάς καὶ Ἕλληνας). They constitute Greece’s national and cultural inheritance and as such have been recorded in history for many centuries before the appearance of Slavs in the area of Balkans and especially in the area of Macedonia.

Large sections of countries that dream the inexistent historically “Aegean Macedonia” were historically under Greek control and those countries that transgress against Greece today are “inhospitable of the history”. Greeks will never cease, as the Greek race to claim their lost national lands. It is their national duty to state matters concerning Greek Macedonia, both inside and outside of Greece, exactly as they are to restore the historical truth that expediency, and misguided and calculating interest continue to counterfeit and distort. It is necessary for the preservation of their unique Greek Orthodox Culture, that every one be in good conscience and that Greece permanently “guard Thermopylae”. This duty must not be the subject of a transient alert or mobilization, but the constant care of the current and future citizens of the historic country, Hellas.

The fact, that the ancient Macedonians belong to the world of Greeks, is very difficult to dispute any longer. The new archeological treasures (found in Aegai, Vergina)⁷⁰ in connection with linguistic analyses and evidences and the findings of a great number of new inscriptions⁷¹ – all Greek– with rich samples of Greek names, prove that there is no discontinuation of either cultural or linguistic of the unity of the Macedonians with the rest of the Greeks.⁷² Also, the spreading of the Greek language and the Greek civilization and culture to the entire known world from the Macedonians of the Alexander the Great constitutes the most categorical confirmation of this event. This event is confirmed every year by the new archeological findings that are coming to light either at the large excavations of Pella, Vergina, Dion, and Sindos, or in dozens

⁶⁹ It is absolutely wrong, minorities to have more rights than the majority. This is the deception of the dark powers that they impose on the entire world; with the anti-humane “human rights and minority issues”, they want to control and destroy the sovereignty of the independent nations. Their “big plan”.

⁷⁰ See, Andronikos (1984).

⁷¹ See, Kallianiotis (2010i).

⁷² There is a series of articles by the author examining the Macedonian question from different perspectives, as can be seen in the References.

less known, like in areas of Voion, Aeani, Kozani, Kastoria, Florina, Edessa, Aridaea, Kilkis, Kavala, and of course, Thessaloniki and Chalkidiki (Petalona),⁷³ and others (in Asia and Egypt).

Greece, every Greek, and every one who has an objective knowledge of history are opposed to Skopje's name as "Macedonia". Skopje's peoples are not properly a distinct nation, but belong, by language and culture, to one or another, or perhaps all three of the neighboring Slavic states (they have nothing in common with Hellenic Macedonians). Recognition of Skopje as "Macedonia" is historically, scientifically, and morally wrong. Skopjean deception has created an enormous propaganda, which is published in the New York Times, the Wall Street Journal, and other papers around the world is unconscionable, constant, and provocative.⁷⁴ If Skopje were to give up the policy of misappropriating the term "Macedonians"; if it were to adopt, for instance, another term, (such as "Vardarians" or "Dardanians" or "Sclavinians"),⁷⁵ in order to designate the Slav inhabitants of "Yugoslav Macedonia" and possibly certain émigré groups who share her views; the Greeks, naturally, would have no quarrel with this state of affairs. There is necessary that Greeks will undertake a big campaign all over the world to inform the international community and especially the Greek Prime Minister, George Papandreou, as well as the Greek Ministry of Foreign Affairs, and the mayor of Thessaloniki, Boutaris, who act against Greece's interest and rights.⁷⁶

Nevertheless, these differences are due to the inexistent Macedonian question that Skopjeans have created. Greek-Serbian relations are positive on many domains as both sides realize the mutual benefits of good, friendly, cooperative, and neighborly relations. But both nations realized that Skopje has been put between Greece and Serbia by other powers, the moral perpetrators of the Macedonian problem, who are against these two homodox nations. Greeks, Serbians, Bulgarians, Russians, Rumanians, and all the other Eastern European nations have something in common that is not common to this world, we cannot find it anywhere else. They are "brothers in Christ", Christian Orthodox nations and there is a need for unity among these nations.⁷⁷ We hope that Skopje will realize its historic and anti-scientific deception and go back to its true name, "Vardarska" or its older one "Dardania". After the collapse of communism and the current crisis of capitalism (these two extreme socio-economic systems have prepared the ground for the cursed globalization), the cosmos is awaiting these peoples' contribution to its history and Greece can play once more an important role in their re-Christianization and

⁷³ The unique Cave of Petralona in Chalkidiki shows that the human civilization started from Greece 600,000 years ago. See, <http://www.showcaves.com/english/gr/showcaves/Petalona.html>

⁷⁴ The question here is; why are these papers and the majority of the other news media that determine public opinion so biased? How can we trust their subjective news and their prejudice information? Of course, in academics, we have to search only for the truth and nothing else.

⁷⁵ These names have been used in the past for the inhabitants of Skopje and as toponyms of that region. The ancient Macedonians annexed Paeonia, but they never annexed the region around Scupi (Skopje), which belonged to Dardania. The historically correct name for Skopje, then, is Dardania. The name of the province of Skopje (currently and wrongly, FYROM) was "Vardarska or Vardar with capital Skoplye". See, Kallianiotis (1992, pp. 58-59).

⁷⁶ No one has the right to negotiate the Hellenic name "Macedonia" or a compound name with the word "Macedonia" in it, with the South-Slavs of Skopje. Even Kiro Gligorov, the first President of the FYROM said, "We are Slavs who came to this area in the sixth century (AD)... we are not descendants of the ancient Macedonians. Serious historians are laughing with what has been happening in my country. At the rate we are going we will say we are direct descendants of Adam and Eve and Paradise will be proven to be "Macedonian" and thus ours". He is absolutely right; **MACEDONIA IS IN GREECE AND IS NOT NEGOTIABLE.**

⁷⁷ See, Kallianiotis (1994a and b).

promotion of peace and prosperity in the Balkans, with the help of their Orthodox brothers. Undoubtedly, Macedonians were always Greeks and Skopjeans were Slavs (= Μακεδόνες αεί Έλληνες, Σκοπιανοί αεί Σλάβοι).

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